

23.

A

S E R M O N

PREACHED IN THE

Cathedral Church of St. Paul,

ON WEDNESDAY, THE NINTH OF MARCH, 1796.

S E R M O N

PREACHED IN THE

Cathedral Church of St. Paul

ON WEDNESDAY, THE NINTH OF MARCH, 1796.

25

18

S E R M O N

PREACHED IN THE

Cathedral Church of St. Paul,

BEFORE THE

RIGHT HONOURABLE THE LORD MAYOR,

THE

ALDERMEN, SHERIFFS,

THE

COMMON COUNCIL OF THE CITY OF LONDON,

THE

CITY OFFICERS,

AND THE

HONOURABLE THE ARTILLERY COMPANY,

ON WEDNESDAY, THE NINTH OF MARCH, 1796,

BEING THE DAY APPOINTED

BY HIS MAJESTY,

To be observed as a General Fast.

BY THE REV^d THOMAS ROBERTS, A. M.

CHAPLAIN TO HIS LORDSHIP.

LONDON:

PRINTED BY W. WILSON, ST. PETER'S-HILL, DOCTORS'-COMMONS.

MDCCXCVI.

SERMON

PREACHED IN THE

CHURCH OF ST. MARTIN

IN THE

RIGHT HONOURABLE THE LORD MAYOR

ALDERMEN, CHERIFFS

COMMON COUNCIL OF THE CITY OF LONDON

THE

CITY OFFICERS

AND

HONOURABLE THE ARTILLERY COMPANY

ON FEBRUARY 21ST 1791

BEING THE DAY OF THE

BY HIS MAJESTY

To be offered as a General Toll

By the Rev. THOMAS ROBERTS, A.M.

CHURCHMAN TO THE LORD MAYOR

LONDON

PRINTED BY W. MILLAR, ST. MARTIN'S LANE, BUCKINGHAM-ROW

MDCCLXXI

27

CURTIS, MAYOR.

*A Common Council holden in the Chamber of the Guildhall of the City of
London, on Thursday the 17th Day of March, 1796.*

RESOLVED UNANIMOUSLY,

THAT the Thanks of this Court be given to the Reverend Mr. THOMAS ROBERTS, Chaplain to the Right Honourable the LORD-MAYOR, for his most excellent Sermon preached before his LORDSHIP, the ALDERMEN, SHERIFFS, the OFFICERS of this CITY, and the Honourable the ARTILLERY COMPANY, at the *Cathedral Church of St. Paul*, on *Wednesday* the *Ninth* Day of this instant, *March*, being the Day appointed by HIS MAJESTY to be observed as a GENERAL FAST, and that he be requested to print the same, and send a Copy thereof to every MEMBER of this COURT.

R I X.

29
TO THE
Right Honourable WILLIAM CURTIS,
LORD MAYOR,

THE
WORSHIPFUL THE ALDERMEN,

THE
RECORDER, THE SHERIFFS,

AND THE
COMMON COUNCIL OF THE CITY OF LONDON,

THIS
S E R M O N,

PREACHED IN THE

Cathedral Church of St. Paul.

ON WEDNESDAY, THE NINTH OF MARCH, 1796,

AND PRINTED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED

BY THEIR OBEDIENT SERVANT,

LONDON,
APRIL 4, 1796.

THE AUTHOR.

Right Honourable WILLIAM CURTIS

LORD MAYOR

WORSHIPFUL THE ALDERMEN

RECORDED, THE SHERIFFS

COMMON COUNCIL OF THE CITY OF LONDON

SEER MON

Church of St. Paul

ON WEDNESDAY, THE NINTH OF MARCH, 1790

AND RELATED AT THEIR RECORD

IS RESPECTFULLY INTERESTED

BY THEIR OBEYANT SERVANTS

THE ALDERMEN

LONDON

31

II SAMUEL, CHAP. XXIV. VER. 12, 13, AND 14.

GO AND SAY UNTO DAVID, THUS SAITH THE LORD, I OFFER THEE THREE THINGS; CHOOSE THEE ONE OF THEM, THAT I MAY DO IT UNTO THEE. SO GAD CAME TO DAVID AND TOLD HIM, AND SAID UNTO HIM, SHALL SEVEN YEARS FAMINE COME UNTO THEE IN THY LAND, OR WILT THOU FLEE THREE MONTHS BEFORE THINE ENEMIES, WHILE THEY PURSUE THEE? OR THAT THERE BE THREE DAYS PESTILENCE IN THY LAND? NOW ADVISE AND SEE WHAT ANSWER I SHALL RETURN TO HIM THAT SENT ME. AND DAVID SAID UNTO GAD, I AM IN A GREAT STRAIT; LET US NOW FALL INTO THE HAND OF THE LORD, FOR HIS MERCIES ARE GREAT, AND LET ME NOT FALL INTO THE HANDS OF MAN.

IN contemplating the various characters recorded in the Old Testament, none strike more forcibly on the imagination, or afford more abundant matter for example or serious investigation, than that of David. The directing hand of Providence is conspicuous in all the distinguishing circumstances of his life; consider David in his youth—"of a beautiful countenance, and goodly to look to"—when God was pleased

B

to

to select him, as a man after his own heart, and order Samuel
 “ to arise and anoint him ;”—view him when he prevailed
 over Goliath the Philistine, “ who defied the armies of the
 “ living God ;”—recollect his protection from the envy, and
 his miraculous escape from the premeditated fury of Saul—
 “ the evil spirit came upon Saul ; and there was a javelin in
 “ the hand of Saul ; and he cast the javelin, saying, I will
 “ smite David. And David avoided out of his presence
 “ twice ; and Saul was afraid of David, because the Lord was
 “ with him.”* Remark him in his unfortunate vices, and
 acts of depravity, and you will clearly distinguish the in-
 terposing and vindictive hand of God, in his punishment and
 disgrace.

In the instance before us, we read—“ the anger of the
 “ Lord was kindled against Israel, for David, in the pride of
 “ his heart, numbered the people ;” and the Lord, who al-
 ways humbles the proud, sent the Prophet Gad, David’s seer,
 saying—“ I offer the three things, choose thee one of them,
 “ that I may do it unto thee. So Gad came to David and
 “ told him, and said unto him, shall seven years famine
 “ come unto thee in thy land ? or wilt thou flee three months
 “ before thine enemies, while they pursue thee ? or that
 “ there be three days pestilence in thy land ? now advise, and
 “ see

“ see what answer I shall return to him that sent me. And
 “ David said unto Gad, I am in a great strait; let us now
 “ fall into the hand of the Lord, for his mercies are great;
 “ and let me not fall into the hands of man. So the Lord
 “ sent a pestilence upon Israel, from the morning even to
 “ the time appointed; and there died of the people from
 “ Dan even to Beer-Sheba, seventy thousand men. And
 “ when the angel stretched out his hand upon Jerusalem to
 “ destroy it, the Lord repented him of the evil, and said
 “ to the angel that destroyed the people, it is enough;
 “ stay now thy hand.”*

The awful message sent from God, and delivered by the
 Prophet, and the judicious and pious answer given by David,
 convey two important and instructive lessons to mankind,

First, That our vices, whether public or private, whether
 proceeding from us as individuals, or as a nation, can neither
 escape the detection of a watchful Providence, or avoid exem-
 plary punishment,

Secondly, Whenever God is pleased to afflict us with either
 public or private calamity, we should implore the protection

B 2

and

* 2 Samuel xxiv. 12, 13, 14, 15, 16.

and support of him—" whose mercies are great," and pray
 " that we fall not into the hands of man."

The history of man, from the earliest period, and his progressive state through various ages, down to the present moment, affords us woful proof and undeniable conviction of the truth of this position—" that our vices, whether public
 " or private, whether proceeding from us as individuals, or
 " as a nation, can neither escape the detection of a watchful
 " Providence, or avoid exemplary punishment."

We have an early and melancholy example of this truth in the conduct of our first parents. They presumed to judge for themselves, in opposition to the positive, and only, prohibition of their Creator. The persuasion of delusive flattery, and deceit, was more prevailing than the commands and injunctions of sincere friendship and divine truth. Ambition for honour and advancement, the inconsiderate desire of knowledge and being wiser than God thought proper to allow, induced them to satisfy their intemperate curiosity by tasting the forbidden fruit. Wilful pride and premeditated disobedience could not escape the pervading eye of Providence—" they endeavoured
 " in vain to hide themselves from the presence of the Lord,
 " among the trees of the garden; but the Lord called unto
 " Adam,

“ Adam, and pronounced the awful sentence of sorrow and
 “ trouble through life ; and that man should be subject to
 “ frail mortality ; that since man came from dust, unto dust
 “ he should return.”*

God has repeatedly and invariably impressed the mind of man, with the love and fear of his name ; not confined to single persons, but on collective bodies, and national communities. God is pleased to visit a nation with war and desolation ; with plague, pestilence or famine ; with some signal mark of his divine displeasure ; and sometimes with complete destruction. God destroyed the old world with water—“ for God looked on the earth, and behold
 “ it was corrupt ; for all flesh had corrupted his way upon
 “ the earth : behold, I will destroy them with the earth.”†

In the days of David, God was pleased to shew his heavy displeasure, by “ sending a pestilence which raged from
 “ morning till the time appointed ; and when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that
 “ destroyed the people, it is enough, stay now thy hand.”
 Though God at that time spared Jerusalem, yet when the
 measure

* Genesis iii. 19.

† Genesis vi. 12, 13.

measure of the iniquities of the Jewish nation was full, he suffered that magnificent city to be destroyed, and not one stone left upon another. God gave that people, with their noble and ancient city, as a prey to their enemies. This the Prophets foretold; and our Saviour declared—"when
 " ye shall see Jerusalem compassed with armies, then know
 " that the desolation thereof is nigh; there shall be great
 " distress in the land, and wrath upon this people; and
 " they shall fall by the edge of the sword, and shall be led
 " away captive into all nations; and Jerusalem shall be
 " trodden down of the Gentiles, until the time of the Gen-
 " tiles be fulfilled."* The dispersion of the Jews—"into
 " all nations," no where united as a people, under one
 government, is one incontestable proof, and immoveable
 rock, on which is founded the truth of prophecy; is a
 constant and continued miracle, and visible demonstration of
 the infinite power and direction of God; unequivocally
 evinces his superintending providence, while it exhibits in
 the strongest colours, his displeasure against sin, pride, re-
 bellion, apostacy, and infidelity.

The Jewish nation were perpetually admonished, and
 awfully convinced, on various and afflicting occasions, that
 God's

God's providence invariably interposed in the government of the world, and that—" his kingdom ruleth over all."

The whole chain and series of human events, recorded in sacred or profane history, bear ample testimony to this awful and well-established truth, that God is not an unconcerned spectator of what passes here on earth :—" He that
 " planted the ear, shall he not hear? he that formed the eye
 " shall he not see?"* Trace the Assyrian, the Babylonian, the Persian, the Grecian, and Roman empires, and you will clearly perceive, in proportion to the increase and turpitude of their crimes, the judgments of God were accelerated and finally inflicted. The Prophet Daniel, in allusion to those mighty empires, declares—" then was the iron, the
 " clay, the brass, the silver, and the gold, broken to
 " pieces together, and became like the chaff of the summer's threshing floor; and the wind carried them away,
 " that no place was found for them; and the stone that
 " smote the image became a great mountain, and filled the
 " whole earth."† Modern travellers can scarcely trace out the spot where some of those ancient and renowned cities, the capitals of those extensive empires, formerly stood. What David said, on another occasion, may be applied to them
 —" I

* Psalm xciv. 9.

† Dan. ii. 35.

—“ I myself have seen the ungodly in great power; and
 “ flourishing like a green bay-tree. I went by, and lo! he
 “ was gone; I fought him, but his place could no where be
 “ found.”*

Notwithstanding such a cloud of witnesses, yet we find men daring enough to deny the interference of God in human affairs, and argue, that the conduct of man proceeds from man alone. Whatever infidelity may propose, or blind zeal declare—“ that God does not see,” or human policy arrogantly exclaim—“ with our own arm we will gain the victory,” yet, revelation clearly points out to us the finger of God. The hand of God may move unseen, but religion and true reason will inform us, that the stretched out arm of the Lord directs this earthly machine, and that it can save or destroy, can blast, or prosper, as most expedient and eventually conducive to the grand designs of Providence.

Particular instances of depravity and unbelief will be reckoned superfluous when we recollect the divine oracles have informed us—“ that the fool hath said in his heart there is
 “ no God.”† And others—“ will bring in damnable heresies,
 “ even denying the Lord who bought them.”‡ Various instances

* Psalm xxxvii. 38.

† Psalm xiv. 1.

‡ Peter ii. 1.

stances might be brought to prove what opinions have been formerly held and maintained by the more abandoned sort of heathens. Modern free-thinkers, and infidels of the present age, may speak for themselves; the sentiments of those ferocious destroyers of every thing sacred and divine, are too recent to be forgotten—their arguments too chimerical to need refutation.

To deny the over-ruling providence of God, or doubt his declared purpose to punish the sins of man, is to contradict and contend with the natural inclinations, and innate principles of human nature. That such inclinations and principles are planted in the heart of man is evident from hence—that all nations, however learned or politic, how wild or barbarous soever (perhaps with some apparent exceptions), have ever worshipped a Deity, or by some external and visible acts acknowledged a superior, controuling, and directing power. The weakness, impurity, and mortality of man, induced those who had forgotten, or not received revelation, to pay homage to some superior and more infinite power—hence some worshipped the sun, moon, and stars; or, at least, conceived them as mediators between them and some superior power;—in the absence of those heavenly luminaries, they were represented by images: hence sprang idolatry under all its various

rious shapes and modifications. After this, a notion prevailed, that good men, after departing from the world, had power with God, to mediate or intercede; hence others exalted their heroes into superior intelligencies, and accordingly paid them homage and worship. All, by their different actions, confirmed this undoubted truth, that some superior power was to be worshipped, and held in veneration and esteem; or, that a mediator was necessary between God and man. Man then *must* acknowledge a superior power, and this confession proceeds from a natural inclination; for what inclination can be more natural than that which is common to men of all ages, and all nations of the world. Those innate impressions stamped on the mind of man, like the image and superscription on coin, must establish their currency; and that natural law, implanted in the heart of man, can never be eradicated or destroyed. For this reason, I am persuaded, there never was an atheist who acted from conviction, or that his notions were founded in truth or argument. Some modern reformers, and regicides in a neighbouring nation, have made a solemn declaration, and public boast, of being atheists; the tongue may speak and prevaricate, but it is the heart which believes, and it is God only who can read the heart. The criminal may plausibly and arrogantly deny his guilt with his latest breath, while his heart is agonized and convulsed with thorns;

thorns ; but this will not alter the justness of the sentence, or convince mankind of his innocence. Banish religion—deny a providence—exempt man from the impression of being an accountable creature—silence the passions of hope and fear—level all order and distinction in human society, man would quickly degenerate into a state of savage barbarity. Remove all fear of detection, you at once deprive the mind of all moral obligation, you involve in Egyptian darkness all social order, divine truth, and conscientious restriction.

In short, if we argue against the providence of God, we must contend against the frame and constitution of our own mind, and of that of mankind in general ; we must reject the plain and satisfactory account of the original of this present world, the wonderful order and constitution of all things in it ; —the current tradition and consent of all ages ; —the attestations of history, and the strong impulse and dictate written on the heart ; any single consideration, much more their united force and collected powers, will afford a proof so clear and demonstrative of the providence of God, that the subtilty of man, or the persuasion of modern philosophers, can never undermine its authority, or disprove it by argument.

If then the vices of mankind can neither escape the detection, or punishment of an offended Being, it will lead us to consider, *secondly*, that whenever God is pleased to afflict us with either public or private calamity, we should implore the protection and support of him “whose mercies are great,” and pray that “we fall not into the hands of man.”

The well known piety, and extensive experience of David, directed him, without hesitation, to submit to the punishment of God. David, no doubt, recollected what havock the unruly and misguided passions of human nature had already produced in the world. The early page of history was stained and defaced with blood through the wrath and envy of man—“for Cain rose up against Abel his brother, and slew him.” After which, in allusion, probably, to this circumstance, God was pleased to pronounce, and enact that equitable and just law—“that whoso sheddeth man’s blood, by man shall his blood be shed.”* David might also well remember the severe, cruel, and oppressive bondage of the Israelites when under Pharaoh the Egyptian king,—“who knew not God,” and who profanely says, “who is the Lord that I should obey his voice.”† Egyptian bondage instructed David what was to be expected, when human power, void

* Gen. ix. 6.

† Exod v. 2.

void of the knowledge of God, uninfluenced by religion, and unattended with mercy, prevailed.

The more recent afflictions from the Philistines, when the ark of God was taken—"and there fell of Israel thirty thousand men,"* were too fresh and impressive on the mind of David not to induce him to lament the dreadful consequences of falling into the hands of man. David might indeed appeal to his own heart, and from a candid review of his own conduct, well know what a short-sighted creature man is—how weak his reason—how strong his passions—how cruel and malignant his nature—how unfit to govern and direct himself unassisted by divine grace. Hence we may perceive the wisdom of his choice under such questions of difficulty and punishment, by saying—"let us now fall into the hand of the Lord."

Though it does not please God, at this period of the world, to send a Prophet among us, with the choice of punishment for our sins, or to order his destroying angel—"to stretch out his hand upon this our Jerusalem to destroy it," yet it becomes us, under the afflicting and alarming circumstances that hover over this nation, seriously to consider our situation

—to

* 1. Samuel iv. 11.

—to examine our manifold sins—review our repeated offences—confess our weakness and depravity—and humbly implore his infinite mercy and protection. God does not ask us by the mouth of a Prophet—“shall seven years famine come unto thee in thy land?” but the present alarming scarcity, or at least the undoubted and unprecedented price of every necessary of life, ought to make us seriously consider the most effectual means of imploring a bountiful Providence to shower down plenty and abundance on us—“that our pastures may be clothed with flocks, the valleys covered with corn, that they may shout for joy, they may also sing.”* To render effectual our prayers and supplications to the Supreme Donor of every good and perfect gift; we must also add our own self-denials and earnest endeavours. By necessary restrictions, we may lessen the general demand; by prudence, abstinence, and a moderate use of the comforts of life, we may extend the stock in hand—“that the barrel of meal waste not, neither the cruse of oil fail.”† We must humble ourselves with fasting, and forego that unnecessary profusion, ever attended with waste and destruction, which too frequently prevails. Let us remember the melancholy apostrophe made by the prodigal, when surrounded by famine and distress—“how many

* Psalm lxxv. 13.

† 1 Kings xvii. 14.

“ many hired servants of my Father have bread enough and
 “ to spare, and I perish with hunger.”*

God does not ask us whether—“ we will flee three months
 “ before our enemies while they pursue us?” but we are en-
 gaged in the dreadful conflict of war, the events and conse-
 quences of which, no human foresight can guard against or
 predict. Whatever may have been the original causes of our
 present situation, it is not for me to explain, but of this I am
 certain, that dreadful indeed would our situation be, were we
 —“ to flee three months before our enemies while they pur-
 “ sue us?” What has been their conduct to each other, their
 own familiar friends and countrymen? The subjects have
 wantonly put to death their lawful sovereign—men of abilities,
 or distinction, banished or destroyed—the friend has betrayed
 and denounced his friend, without remorse or shame—the
 natural rights of husband and wife, parent and child, master
 and servant, dissolved.—The sacred property of religion sacri-
 legiously seized—the hallowed mansions of the dead disturbed
 and pilfered—wanton cruelty has been exercised against women
 and children—numbers, after the horrors of a prison, without
 a trial, and without the form of a sentence, turned out among
 a lawless rabble to be stoned and massacred—dead bodies
 were

* Luke xv. 17.

were dragged through the public streets and indecently exposed to public view ; and, horrid to relate, they even thirsted after, and tasted the blood of the slain. We may apply the words of our Saviour, and say—“ if they do these things in a “ green tree, what shall be done in the dry ? ”* Melancholy and dreadful would our situation be, if God should give us over as a prey to our enemies ; if that event ever happens (which God avert) farewell to our lives, our liberties, our properties, our government, our laws, our religion, and our very existence as a nation. The name of Briton would no longer grace the page of history ; this once happy isle would become the vile appendage to a profligate people. Let us implore the mercy of God, and with his gracious favour and protection—“ we shall do valiantly ; for he it is that shall tread “ down our enemies.”*

It has not pleased God to ask us whether we would “ choose to have three days pestilence in our land ? ” Nevertheless, his destroying angel hath visited some part of the British dominions with his sore displeasure. We have heard “ that the pestilence hath walked in darkness, and the “ sickness destroyed in noon day ; ” but let us pray God that it may not approach our Jerusalem. The corrections of God
are

* Psalm-lx. 12.

are at first (like the mild applications of the good Samaritan, pouring in wine and oil), gentle and conciliating. But when a dangerous relapse, or obstinate distemper, obliges him to sharper methods, the severest remedy is still the last; and the unwilling part of his dispensations. Ten times did he charge the Egyptian tyrant to let his people go; ten times did the stubborn king reject the heavenly message. The prophets under the Jewish dispensation, had commission, first to instruct and admonish, before they punished; to convince by partial affliction, before they proceeded to exterminating judgments. The judgments themselves were also gradual, the death of beasts preceded that of man, and the red sea was turned into blood to warn those whom it was commanded afterwards to destroy. Let us learn wisdom from partial affliction, and let us not have it said—"when thy judgments are in the earth, the inhabitants of the world will learn righteousness."*

When surrounded with accumulated distress, and exposed to alarming difficulties, to whom must a people apply for guidance and direction? from whom must they seek for succour and support? to whom must they flee for preservation and relief? From the false lure of an insidious enemy? from the chimerical policy held out by designing man? from re-

D

forting

* Isaiah xxvi. 9.

Forting to the empty phantom of misguiding reason? from
 the daring subterfuge of infidelity and atheism? or from a
 rational and determined exercise of their powers, abilities,
 and resources, acting under the direction of the wisdom,
 mercy, and knowledge of that God, whose Laws and Com-
 mandments they mean to follow; and whose honour and re-
 ligion they are determined to protect? what avails the best
 concerted plans of human policy, if not sanctioned and ap-
 proved by that—" Lord God omnipotent who reigneth over
 " all? The race is not always to the swift, nor the battle to
 " the strong." The daring impiety of man formerly said—
 " let us build us a city and a tower whose top may reach
 " the Heaven;"* but God was pleased—" to scatter them
 " abroad upon the face of the earth."

Let every subject of this kingdom, whether he considers
 himself in his individual capacity as man, or as a component
 part of the nation, assuredly know, he acts under the im-
 mediate direction and all-seeing eye of God; let us, therefore,
 as individuals, or as a body, implore the protection, forgive-
 ness, and support of the Almighty Being. Let us all be
 assured that the issues of life and death, the safety of indivi-
 duals, the welfare of the greatest states and kingdoms, are
 under

* Genesis xi. 5.

under the direction of an omnipotent Being.—When he giveth
 “ quietness, who then can make trouble?—and when he
 “ hideth his face, who then can behold him? whether it be
 “ done against a nation or a man only.”*

Let us then seriously reflect on those judgments which now threaten us, and deprecate those which may be in reversion. Who can tell what may be the next scene?—“ The counsel of
 “ the Lord, that shall stand. And we know not what may be
 “ on the morrow!” While we have opportunity to intreat the pardon and protection of God, let us not mispend our time in idleness, inactivity, and dissipation. If we reject the grace of God, and despise his visitations, his power will more effectually display itself. If we refuse the golden sceptre, the iron rod will punish us. National judgments demand national repentance. Awakening judgments are but the harbingers of a more decisive and peremptory sentence. An epidemical contagion, or increasing scarcity, may eventually prove sweeping and total destruction. Final impenitency, daring infidelity, and habitual neglect of every moral and religious obligation, will deliver a people to inevitable ruin and eternal condemnation. May a *merciful* God listen to our penitent and devout applications ;— may his *grace* penetrate so deeply
 in

* Job xxxiv. 29.

in our hearts, that we may hold fast the profession of our faith ;—may God's *love of order*, induce us to preserve our national unity and importance, by lawful obedience and brotherly love ;—may the *purity* of God lead us to repent us truly of our evil doings and presumptuous sins ;—may the *truth* of God establish in our hearts the belief of the Gospel of Jesus Christ, that while we acknowledge its truth in our religious deportment, we may also imitate and practise its noble and active virtues in all our private transactions ;—may the *power* of God demand our service and obedience, that we may be protected in this life by his watchful providence and paternal affection ;—may his *justice* inspire us with the blessed hope of being received into his everlasting kingdom, by “ turning the
 “ hearts of the disobedient to the wisdom of the just ;” and that—“ we and the whole race of mankind may become one
 “ fold, under one Shepherd, Jesus Christ the righteous.”

F I N I S.

